bird, will grow as it floods the sky with its untaught music ?
Every work of God's hand is full of promise; but it is promise
fulfilled ; it makes our hope and faith certain. If we doubt
not amidst the night's darkness that tomorrow's sun will rise,
amidst the cold rains of October and November that the
glories of spring and summer will revisit the earth, that youth
will succeed infancy, that the maturities of manhood will
follow youth's indiscretions, why doubt that immortality
will succeed death ? All scriptures of all nations promise
immortality; all the prophets, saints, philosophers foretell
and forestall immortality; all humanity expects immortality;
all moral inequalities demand immortality; all evolutions
anticipate immortality. The earth promises heaven and
life promises immortality.

What, then, is to be understood by living an immortal
life in God? A death and a rebirth, death to sin, rebirth
in the Spirit. We have experience of death. Death is a
process, not an act; a continuous change, a continuous
unfolding. Not even does a mustard seed die; dying and
disappearing, it unfolds, produces a .hundred-fold of its
kind. The flesh is continua'ly renewed like a

garment;
the spirit is a^so renewed. The infant has
died to, or outgrown,
foetal life, the boy has died to infancy, the
youth to boyhood
and so on, to manhood and old age ; and,
though we should
be wise to combine the excellences of all
these conditions
into the unity of perfect life, we should be
unwise if we
exchange what we have gained for what we
have lost. We
have lost perhaps in, a-ximal spirits, but
gained in the spirit
immortal. *We* have lost the world
somewhat, but in, losing
we hav^ gained it all the more, because we
have gained both
God and man.

Besides immortality, another
fundamental idea which
religion engenders in. mai is *heaven.* Men
have described
heaven in various ways according to their
tastes and aspi-
rations. As a religious idea, *heaven* has
been generally held